Raziel's Commentary on the 72-Fold Name

והו – Vehu
Reveals, in the Great and Glorious Name, through its unity and form, four powers that administer and encompass wealth, as well as the crown of Tiphereth, called וה. And for that, blessed be He, for abundance descends into the Sanctuary of יהוה, and from there it flows into the entire world.

ילי – Yeli
Alludes to the supreme G-d who is beyond absolute mercy, entirely white, who is the supreme vigor, and whose vigor spreads by the dew of blessing. Four powers express it, and for that, blessed be He. For He is the origin of all origins, and its connection and form show this.

סיט – Seyat
Reveals great mercy, for both the accomplished and the unaccomplished, dispensing equity and charity among them, in the land of life. It gathers three powers that prove it and forms four powers, two of which are interwoven and two of which are within one another—this is the Shekhinah within the Tabernacle, and a fifth arises from them. Seven rules in the place of life eternally, blessed be He for that. He is life and existence for eternity.

עלם – Alam
Reveals two existences in a perfect divine place. G-d is above all heavenly judgments, fit to judge. He forms seven powers bound together, showing the entire structure. Blessed be He for that. He presents and delegates His power to the judges so that they carry out Judgment (Din) in Egypt by means of the three verses containing them all, in the secret of their connection, based on the crown of the Tzebi (?) of G-d, of the supreme Tiphereth at the center. This is what it demonstrates.

מהש – Mehash
Reveals the secret of the four compartments of the Tefillin and connects to יהוה through the supreme and hidden light. Its connection reveals the crown of Tiphereth, the splendor (Tiphereth) of G-d's Tefillin, contained in the Tefillin's Shin (of the head). And its form shows a complete structure, reflected by the priestly garments. Blessed be He for that. May

eternity (Netzach) be victorious in G-d. He forms the victors who cling to the justice of the Fathers and to them.

ללה – Lelah
Reveals the Chariot (Merkavah) of unity through the secret of two elevations and its connection to Tiphereth. Tiphereth, by its great mercy, unites with the oneness of its form—six powers show it, blessed be He for that—He who created the world by Mercy and by ten utterances in order to express the final ה and make us understand this.

אכא – Aka
Reveals, in the foundation of all souls and all cycles, that all lives come from Him for eternity, by attaching themselves to the Neshamah and the Shemitah. Its structure reveals three Sephiroth and three points: H'Olam, Shoureq, and H'iriq. It forms seven powers, showing that it integrates with them, blessed be He for that, for it reveals forgiveness, serenity, and life. Through these powers, you will understand the force of these attributes and all the rest.

כהת – Kehath
Teaches that this was expressed by the One who creates the work. He forms five powers, all revealed through the י, clothing themselves in a structure whose descriptions come from the Torah. Through their arrangements, you will understand that it will be placed above Shalom Tsedeq (Peace-Justice), by means of Justice. Blessed be He for that, for it is the covenant of our G-d who is in heaven, sealed by higher Sages.

הזי – Hazi
Reveals that the Unique One is connected to Hessed (Kindness), blessed be He for that. The letter ה rises above all degrees. He wants to express Himself above all attributes. He forms four powers, revealed by the Word (Verbe) and by Unity. He organizes the two letters ה by the י, and eternity demonstrates it to those initiated, for the י rises toward the ה, and the two unite for eternity.

אלד – Alad
Reveals the Merkavah to the Merkavah through the higher Tiphereth. Blessed be He for that, for it rises in degrees. It arranges three powers: Hessed, Tiphereth, and the Higher Tiphereth in Binah. It forms six forms crowning Tiphereth with unity.

לאו – Lav
Reveals two works received from Binah, blessed be He for that, for the elevation of the י judges Egypt—the place, the order, and the fear. It forms six powers organized into one, revealed by the Word, arranging three into one.

ההע – Haha
Reveals what the master of the work reveals, whose arrangement discloses two works.

יזל – Yezal
Reveals the י of the Great Name by eternal power and shapes four powers revealed by the Word to whomever can understand. Blessed be He for that. By the י, all acts, and by His will, each sphere and each angel possesses an eternal power. Its organization is revealed by two actions controlling each power by the power of eternity.

מבה – Mabah
Reveals that the Great Name is the Name of its power with 70 appellations of H' D'. It forms six powers revealed in the six directions and by the Word, blessed be He for that. It is the power of the Holy One, blessed be He, who was sent to Moses by Himself and by His Glory, structuring Tiphereth in Hokhmah through the crown, in each singular word and each unique power. From these powers, you will understand the power of these works.

הרי – Heri
Reveals the Name of Unity and the organization of each existence. He structures three powers through the Unique Word, called: Land (Eretz), Hayim (Life), and Debouqim (Bonds). He forms four powers revealed by the Word; blessed be He for that, for He is one in all degrees.

הקם – Heqam
Reveals itself through two actions and twelve vertical boundaries for support. And it arranges the crown that connects Binah to Tiphereth, revealing, through the Word, six powers showing in Binah the abundance of the heart's actions; blessed be He for that, recalled by the letter ה of His Name.

לאו – Levu
Reveals three things in Tiphereth and forms six powers attached in the crown of Tiphereth. Tiphereth is found between two Wisdoms, as it is said—between two Keroubim in the Word. Tiphereth also contains a division of three sanctities, blessed be He for that, revealing the holiness from above, uniting in them the Unique Name.

כלי – Keli
Reveals through the Name the totality of the four gates of the upper world, blessed be He for that, encompassed by Mercy. He forms four powers revealed by the Word, whose arrangement crowns Tiphereth and Hokhmah, thus showing the entire structure.

לוו – Lavu
Reveals that the expression of divine power is satiated in the Yod. Its form is engraved in the twelve zodiacal signs of Israel.

פהל – Pehal
Reveals, by two interlaced works—blessed be He for that—that divine mercy is eternal because they are interwoven, and their union proves it. It forms six powers that show the crown attaching and fixing itself in Hessed (Kindness) and in Rah'amim (Mercy), thus drawing near to the supreme fulfillment.

נלך – Nalak
Reveals in the Great Name the oath by the power of Moses' staff, with its power to activate fearsome things. Its arrangement discloses the Binah of Binah and shapes powers revealed by the Word; one receives from the other, and from there spring forth the acts.

ייי – Yeyai
Reveals the great secret of the three fundamental points of the supreme Ehyéh traversing the central axis to find existence in the Great Shabbat. Blessed be He for that, for the last is the higher one, and by its action, the world is at rest. This is a commitment for all, with them in the jubilee of supreme power and universal power, which allegory and arrangement reveal. It forms three powers.

מלה – Melah
Reveals, through two actions, that everything revolves under the direction of each unique power and a single individuality, as the Holy One, blessed be He, has said. Its arrangement proves it, and it forms six powers demonstrating it, and the daughter returns to her Mother.

חהו – Chahu
Reveals four foundations under the י, issuing from the power of Tiphereth, and blessed be He for that. By the power of these four foundations and by its arrangement, it is revealed by Aaron's attribute, which approaches the lower ה through Tiphereth, forming five powers that reveal the Word in each expression.

נתה – Netah
Shows Adam the way to dominate a demon, but for that forces him to apprehend the world with justice, as a righteous man. Blessed be He for that. It is contained by two powers; its connection proves it. It forms five powers guiding through the mystery of souls and emanations coming from Binah, as well as the "authorized transgressions" for the righteous, filled with faith, speaking with great rigor in the interconnections of Tiphereth.

האא – Ha'a
Shows, by three proportions, the totality of the entire Ehyéh Name. Blessed be He for that, by His unique power and by His unique attribute. Its connection is found in the six [Sephiroth of Zeir Anpin] and everything that proceeds from them. It forms five powers guiding the whole through speech by Jacob, who represents Clemency and Truth. This is the secret of the forms building the entire heavenly totality from beginning to end, expressing its awesome secret.

ירת – Yarat
Shows that in the totality of movement, it remains stable in the place of Netzach, preserving its unity that exists for eternity. Its connection guides via the two Kabbalistic attributes from the seventh, starting at Malkuth (Hessed), up to Pah'ad (Guebourah). Its form shows that all converges in G-d, in the folded tip (the curvature of the Yod), which is eternally immovable.

שאה – Sha'h
Shows Netzach in Tiphereth by its power of action on the plane of external Egypt. Blessed be He for that, for He went out from His place to judge Egypt and brought together the seven (Sephiroth) within Himself to condemn Egypt to the plague. Its connection proves it. He forms nine powers acting in all of Egypt. Thus this act is understood.

ריי – Reyi
Shows the letters of the Sephiroth that emerge from the star and from Binah issuing from Hokhmah, blessed be He for that. Coming from the last Shabbat of Hokhmah. Its connection proves it. It forms powers showing the heritage of Hokhmah and supreme wisdom.

אום – Auam
Shows two actions of invoking the Divine Name, stimulated by Yessod. Blessed be He for that. "The Righteous One is the foundation (Yessod) of the world." Its connection proves it. He forms six powers directing six extremes.

לכב – Lekabh
Shows the throne of the Divine Throne. Blessed be He for that. It rests upon the Patriarchs. Its connection shows the diadem between Hokhmah and Binah. He forms five powers attached to Tiphereth.

ושר – Veshar
Shows the confirmation of the oath in its devotion and in the end of the bond. Thus, G-d is the master of Kabbalah. Its connection proves it. It forms six powers guiding through the Word.

יחו – Yechu
Shows two functions of the unique Name. He speaks with ה. Its connection guides them and their marks. It forms four powers guided by two lights and two specific actions. Its connection proves it.

להח – Lehach
Guides by two existences residing in abundant Hokhmah and Binah, through the י in the place of the supreme Adam where it is prepared. Its connection reveals Binah's abundance through the י. He forms powers guiding by the Word.

כוק – Kevaq
Guides the Name and the judgments with a unique power. Its connection guides through the Atarah (Diadem) of Tiphereth and Binah. He forms five powers showing the attachment of Malkuth to Binah through two actions and through understanding the active force.

מנד – Menad
Shows how Moses ascended to the summit and gathered the ineffable by his connection and his form, allowing Binah to act in Hessed through two actions and powers.

אני – Ani
Shows that the word exists by the Yod and that everything comes from the י and from the fifty gates. Blessed be He for that, by the holy gradual Name. Its connection is in Tiphereth and in the י linked to Binah. He forms five powers guiding by the Word.

חעם – Chaam
Shows with force the powers of the Moon's encampments, the twelve tribes of Israel, and below, between two divine attributes. Blessed be He for that, legislating by the Name, for everything depends on Him. Its connection shows the entirety of the structure. He forms seven powers guiding by the Word.

רהע – Rihaa
Shows the Divinity riding firmly on the vital Yod, upon the seraphim, the ramifications, and the entire lower realm. It serves as the foundation of the entire divine Merkavah. Its connection and form prove it.

ייז – Iyaz
Shows, through the 22 letters, the divine Merkavah, which finds favor from the relationship

between the first ה and the last ה. Blessed be He for that. It connects two wisdoms in Netzach, expressed by the Word. Thus is its form.

ההה – Hahah
Shows that Binah, Guebourah, and Atarah are the vital power of the diadem. It connects and forms, through Hessed, the six powers (those from Guebourah to Malkuth).

מיך – Miyak
Shows three works of the angelic sphere that adorn the divine throne. It is the power of the branches. Blessed be He for that, for the entire heavenly totality is contained in יה. Its connection links the Name to all things. He forms four powers directing and building the active power.

וול – Veval
Shows, by two actions, that it is the Name in 42 unified letters. It is called "Foundation of the World" and enflames the twelve diagonal directions. Blessed be He for that, for they dwell in the sacred יה. It elevates the Name. Its connection and form prove it.

ילה – Yelah
Shows the eternity and permanence of Hokhmah. Blessed be He for that, for five attributes are among the 13 attributes of mercy and clemency, five that contain the entirety of the 13. Its connection proves it. He forms five powers receiving the totality of the ten.

סאל – Sal
Shows that these are three angels: Astariel, Adriel, and Sandalfon, constituting three powers within the ten Sephiroth. Blessed be He for that, by the power of the three main letters of the worlds, by the supreme heavenly power of mercy, which the three contain. He unifies the body of Tiphereth. He forms seven powers.

ערי – Ari
Shows that the diadem (Atarah) has seventy degrees, which are powers, dominating all the branches—powers that rule all the way to the ten of the Hidden Holy Name. Blessed be He

for that, as well as the Holy Yod containing duality, for the ten are all double and all are intermingled. Its connection proves it. He forms five powers guiding by the Word.

אשל – Eshal
Shows that the diadem (Atarah) affirms the oath and the encampments of the Moon through the twelve diagonal directions. Blessed be He for that. Because their arched sign causes the earth to exist. He connects and forms nine powers guiding by the Word and in secret.

מיה – Miah
Shows, by two actions, the specificity of unity. Blessed be He for that, for they are not mentioned in the hidden Name, as they are reserved for Moses. Its connection is Tiphereth with the diadem. It forms five powers favoring secret reception on the right.

והו – Vahu
Ascends the third distance, which is the third part. By His word, He unites the end with the beginning. Blessed be He for that. He is the secret of the five endings of the Name, structured by three endings. He connects the entire structure through the unity of the י of the diadem. He forms four powers expressed by the Word and by this construction.

דוי – Dani
Shows that it is the root of the three names of the diadem, three letters forming a triad. Blessed be He for that. For it is the root of the Name יהו, by three eternal sanctities, precise and central. Its connection proves it. He forms three powers designating the totality of unity.

החש – Hachash
Shows the essential structure of the Name and the totality contained in the Yod. Blessed be He for that. The three are contained in the eternity of Netzach. Its connection reveals the Word. It forms five powers revealing the totality of the structure.

עמם – Amam
Shows the branches of the y and h Almighty. Blessed be He for that. From the branches of the tree emerges the power of the spheres and stars and the power that animates them. Its

connection shows eternity and the limitation of the single link in Yessod. He forms seven powers guiding by the Word.

נגא – Nina
In Yessod, secretly shows four powers issuing from the power vivifying blessings. These are formidable powers arising from the luminous radiance of Hokhmah. All is hidden in Hokhmah for one hundred celestial and fearsome days, placing unity on what is concealed and hidden. Blessed be He for that. For the celestial powers fear the Name, each day with hundreds of kinds of fear. Through this, He reestablishes Israel with one hundred blessings. He forms five powers guiding by the Word.

נית – Niyat
Shows by the secret contained in the ו, that it has the power to convert a demon with a blessing over Israel. Blessed be He for that. For He is the Righteous One who owns the power of the Yod. By the eternal Name, He knows all particular signs. Its connection proves it. It forms four powers revealing total unity.

מבה – Mevah
Shows, by the force of the diadem with power, the form of Adam. Blessed be He for that, enabling access to the center of Adam, which is a small world. Its connection shows the totality of Adam's unity. He forms six powers designated by the י and contained in the ה.

פוי – Peui
Indicates that His Force and His Glory acted in Egypt. Blessed be He for that. Their voices are ten hymns, like ten orders. Its connection sanctifies the center of the sacred, uniting two functions. It forms four powers directing by the Word. At the center, the powers intertwine the functions.

נמם – Nemam
Reveals itself by the white light in the sun. The solar light and two combined lights within the soul. Its force is represented by the column of the Shekhinah, when Israel raised a swirling smoke during the jubilee to seal unity. Regarding this, it is said that holiness is the Noun in the sanctification of the diadem. Its connection shows two lights united by the Jubilee. It forms five powers indicating the end of the Shemitah of the Jubilee.

ייל – Yiyal
Shows that the י burst forth above all that was created. Blessed be He for that, because it burst forth with transcendent power. Its connection indicates beyond the structure and specifies unity. It forms four powers revealed in all.

הרח – Harach
Shows perfect unity, as well as love. Its connection is the "Land of the Living" for the entire edifice. It forms five powers containing everything.

מצר – Metzar
Shows how two names exchange their functions before the place where the Name is enclosed at a secret hour. Blessed be He for that. All is one; there is no duality in force. Its connection shows it with power, and through the diadem of Tiphereth in Binah. He forms five powers influenced by it and contained in the י.

ומב – Vamab
Shows the four powers of the Name within twelve limits, enveloping the day with its light and the night in its encampments. Blessed be He for that. Through the progression from East to West, unity is specified. Its connection shows it. He forms five powers, and every mystery is contained in the totality of being.

יהה – Yehah
Shows, within unity, the specificity of the diadem. Blessed be He for that. [It is] the mystery of Divinity that apprehends Its world by what is received. Its connection proves it. He forms five powers showing that everything is in the י.

ענו – Aanu
Shows the equality of the community of Israel with the celestial degrees and the 77 dedications and unifications, as well as the beings that can be gathered and contained in the celestial degrees, and likewise below in the widespread branches. Blessed be He for that. The preservation and diffusion of languages and its connection are revealed by the Word. He forms five powers, and everything is contained in the diadem (Atarah), which at the center includes an active force.

מחי – Mechi
Shows the double sanctity of the community of Israel, the celestial bond of unity to unity. Unity above and below, connected by the tent of meeting. Blessed be He for that, commanding in a single power attached to one thing. Its connection reveals the secret of two actions and also the entire structure. He forms five powers showing that everything is maintained by the force of Will.

דמב – Demab
Shows seven luminaries issuing from Tiphereth and seven in the diadem. Blessed be He for that. Just as there are seven luminaries above, there are seven below. These are seven righteous ones who reveal themselves. He forms five powers showing that all is contained in the י.

מנק – Menaq
Reveals in the Name four attributes enveloping Tiphereth, along with two powers reigning through them, enveloping the diadem called the "Tree of Life," known as the Tower of Jerusalem. Blessed be He for that, for it is by their influence in the Garden of Eden that the heavenly force attaches to it, showing the structure of the edifice, each thing tied to another by a single power. He forms five powers showing the totality of the diadem.

איע – Ayaa
Is expressed through two actions and by the clear-sightedness of Moses, within the mystery of his own desire, which is not a mental representation in the Celestial Jerusalem, but truly in the Jerusalem below invoking celestial providence. Contemplating by himself, receiving from on high, yet unable to grasp the intimacy of the hidden celestial mystery. Blessed be He for that. For by this, the subtle Name comes into the world while remaining inaudible and attaching itself to him, revealing Tiphereth, crowned by seven judges, in its hidden and sublime secret that does not come into the world. Forming six powers guiding by the Word.

חבו – Chabu
Reveals itself by its complete unity, blessed be He for that, and is built by unity. It forms five powers guiding by the Word.

ראה – Raeh
They reveal eight names, of which seven refer to the cycles, corresponding to the seven names of the 42-letter Name, in the structure that contains the entirety of the Jubilee. Blessed be He for that, for these are the eight Sephiroth in the intellect, begotten by the seed of the Shemitah. Thus, one thing is linked to another up to the original place in order to become attached there. Then it shows and forms six powers revealed in all the extremities.

יבם – Yebam
Reveals that the diadem of Tiphereth's power links one thing to another by a single power. Blessed be He for that. This is an allusion to the final attribute encompassing all and gathering (Malkuth). It is expressed and forms five powers teaching that everything is contained in the י.

היי – Hayay
Reveals by allusion all the secrets of creation and the mystery of the ten Sephiroth, by the secret of three sanctifications within them, each showing ten concepts similar to the Temple, which amounts to "Yod over Yod." These are three global concepts, the mystery of the Sephiroth of Atsiluth, and they are three heavenly centers, three in the middle, alluding to three final letters of each word of the Torah, to every tenth, to every decree, to every cycle, to every Shemitah, and for every thing found, for every pathway of the Shemitah, legislating, deciding, and culminating as a foundation for them. This foundation is called "Yessod haBinah" (Foundation of Understanding), for it enables the explanation of each thing and of the land called the celestial Egypt when night and day are intimately joined in the mystery of the third day. There are three celestial providences and many confinements in their secret and their knowledge. Blessed be He for that. He said to the Children of Israel: "This is my eternal Name and my memory for all generations." Everything that is written and that attaches itself there shows His ways and forms four awe-inspiring powers teaching holiness and the totality of the structure.

מום – Mum
Reveals their fear through two actions present in everything and in each one, and blessed be He for that, for its beginning and end lie in the power of mercy. Because the totality is included in six extremities which continually sanctify them, by two actions of a power that says: "Heaven and Earth contain it and attach it!" Thus showing its form, containing the five and the totality.